The Soul is the Consciousness in the life-powers. It is the Light within the heart.
—*The Upanishads*

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THE TIDE OF INQUIRY

WHILE naturally, and rightly, the student of Theosophy regards H. P. Blavatsky as the Teacher—the one to whom is owed loyalty and gratitude for making available, in present-day language, the timeless truths of the Wisdom-Religion—the way in which she first presented herself to the public eye deserves pondering. For in the Preface to *Isis Unveiled,* after speaking of her intentions, she tells how she began as a *seeker,* a wonderer and a wanderer over the face of the earth, oppressed by ever-recurring questions. What were these deep inquiries? She wanted to understand the meaning of Deity and to know at first hand the reality of human immortality.

From this beginning it is apparent that the path of the teacher is the path of mankind, as Krishna had long ago declared. In an age of faith, of trust and confidence in those who know, the teacher is able to perform the classical function as an acknowledged instructor from higher planes. But in other cycles—in an age which combines the darkness of Kali Yuga with the struggling integrities of inquiring minds which must cope with what seem endless cultural as well as personal deceptions and frauds—the role of the teacher is also that of one who seeks and *finds,* who tests and verifies, who suits his example to the necessities of the time.

Without presuming even to sketch a "biography" of H.P.B., it may be said that very early in her life she felt the transcendental magnetism of a higher world than this one, and was drawn into an

orbit which brought her ever closer to the realization which she sought. Then, in the paragraph of the Preface to *Isis* immediately following her statement of the great questions, she spoke of the sort of instruction she was able to obtain, which led to *demonstrations* concerning the root Truths that she was to expound in all her remaining years. What was the possibility she declared, and said was open to all?

> Blind faith would no longer be necessary; he [the inquirer] would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses a single drop in volume and potency. *Ex nihilo nihil fit;* prove the soul of man by its wondrous powers—you have proved God!

It is true enough that beneath the language of search, investigation, and demonstration are the ancient verities of discipleship, of faithfulness to the teacher, and ardent devotion to the commitments of the path, but actual realization of all this, amounts, so to say, to an individual restoration of the order and precedence of the Golden Age *within* the protective carapace of the disciple's intellectual and moral independence—self-generated qualities capable of resisting the general tendencies of Kali Yuga. The strength of a courageous and independently seeking mind is needed to form that shelter in such a cycle. A certain daring is required at the outset. Hence the definition of a Theosophist taken whole by H.P.B. from Thomas Vaughan and repeated at the beginning of her article, "What Is Theosophy?" "A Theosophist," he had said—"is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." For it is those who have an inspiration of their own who may be expected to answer in harmony when the keynote of a universal wisdom is sounded. Later on she said:

> Plotinus, the pupil of the "God-taught" Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge,* founded on the identification of the mind with the object known." Theosophy is the exact science of

> psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own perfect"—he says in his superb Essay on the *Oversoul.*

This is Theosophy as the science of subjective Becoming, which is the means of the self-demonstrations spoken of in the Preface to *Isis.*

Interestingly, Mr. Judge sounded the same note in his editorial in the *Path* for March, 1887, which was the concluding issue of the first year of publication. He said:

> We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself.* In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes?

The rationale for the cyclic change Mr. Judge speaks of—a change into increased individual responsibility—can only be understood through the teaching of a further incarnation of *Manas,* a transition aspect of the cycle referred to in *The Ocean of Theosophy,* in various places in *The Secret Doctrine,* at least by implication, and explicitly in the *Five Messages* to the American Theosophists. It was an awakening that took place on two planes—the one psychic and phenomenal, emerging in the nineteenth century

as Spiritualism; the other inward, Manasic and occult, although there has been evidence enough, especially in recent years, of a restored and philosophical intellectuality in various fields of inquiry. This higher awakening led H.P.B. to say, in *Lucifer* for March, 1890:

> The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought.

One can hardly omit these numerous persons—unknown though they may be—from the ranks of those who, as H.P.B. said in her dedication, "called forth" her great work, *The Secret Doctrine*.

In this cycle, then, which is an intensification and a fruition of those that have gone before, and especially of the cycle of the last century and the first part of this one, we may expect, once again, a wide appeal to independent thinkers and seekers, and to those who "have an inspiration of their own," to penetrate hidden mysteries. Again there is the need to build a protective organism of self-reliant decision, to shelter the secret longing of the heart and the alliances that may be made beneath the surface of ordinary affairs and events, in behalf of another Golden Age to come, though only those able to look across the crests of cycles can say how or when. For indeed, the rising tide of inner search, of spiritual inquiry, should be still stronger, now, than it was a century ago.

H. P. B. ∴
A LION-HEARTED COLLEAGUE PASSES

On the shore stood Hiawatha,
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birch canoe for sailing,
From the pebbles of the margin
Shoved it forth into the water;
Whispered to it, "Westward! Westward!"
And with speed it darted forward.
And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water
One long track and trail of splendor,
Down whose stream, as down a river,
Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapors,
Sailed into the dusk of evening.

* * *

Thus departed Hiawatha,
Hiawatha the beloved, * * *
To the Islands of the Blessed.

THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H.P.B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individ-

NOTE.—This article was originally published in the *Path*, June, 1891.

uality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H.P.B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer,* there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine,* the *Key to Theosophy,* and the *Voice of the Silence,* and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to

be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a sceptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines,

the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

—WILLIAM Q. JUDGE

CLEAR SEEING

If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what that view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them—more or less of Truth. "By their fruits, shall ye know them."

H.P.B. said, "Do not follow me nor my path; follow the Path I show, the Masters who are behind." This she knew to be the safe course for all, for each one will judge of the words and deeds of a personality from his own standpoint and understanding, some underrating, some exaggerating, and some with indifference. At the same time, for those who are able to see behind the veil of physical *maya,* there is recognition of those who are travelling the same path, and in that recognition, there is comfort and help which extends from the smallest to the greatest—a great band of brothers which includes the Masters as the Guides and the Consummation. "Whosoever does it unto the least of these, does it unto me."

—ROBERT CROSBIE

EVOLUTION OF MAN

A NOUMENON can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation.

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."

The well-known Kabalistic aphorism runs:—"A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world.

The Monad or Jiva, as said in *Isis Unveiled* (I, 302) is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man.

Limiting the teaching strictly to this, our earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyan-Chohanic *centers of* Force, so there are centers of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are cer-

NOTE.—A student's collation from *The Secret Doctrine*.

tainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term.

An Occultist would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force,* or Dhyan Chohan; while the wanderer of the forest of Sumatra was made *in the image of man,* since the framework of the ape is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom;* this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoid-like ancestor of the third round. He is a living body, not a living being, since the realization of existence, the "Ego-Sum," necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the Ancients that the Kabalists even made of soul and body two lives, independent of each other.

It is a universal tradition that, before the physiological "Fall," propagation of one's kind, whether human or animal, took place through the WILL of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, i.e. conscious Being, which is synthesized for us in Man.

Says the *Book of Dzyan* with regard to primeval man when first projected by the "Boneless," the incorporeal Creator: *"First, the Breath, then Buddhi and the Shadow-Son* (the Body) *were* 'CREATED.' *But where was the pivot* (the middle principle, Manas)? *Man is doomed. When alone, the indiscrete* (undifferentiated Element) *and the Vahan* (Buddhi)—*the cause of the causeless—break asunder from manifested life"—"unless cemented and held together by the middle principle, the vehicle of the personal consciousness of* JIVA"; explains the Commentary. In other words, the two higher principles *can have no individuality on Earth,* cannot

be *man,* unless there is (*a*) the Mind, the *Manas-Ego,* to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence.

We ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul, or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme.*

This hypothesis is made in relation to Evolution *not being entirely due to "natural selection";* but it applies as well to our case in hand. For we, too, claim that it is the "Soul," or the *inner* man, that descends on Earth first, the psychic *astral,* the mould on which physical man is gradually built—his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal Spirits to smaller forms reduced their shapes immense," . . . and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from the still gigantic (in our modern sense) stature of their primeval ancestors, to about half of that size at present.

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives. . . . The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle

principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

To make the working of Karma, in the periodical renovations of the Universe, more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the esoteric bearing of the Karmic Cycles upon Universal Ethics. The question is, do those mysterious divisions of time, called Yugas and Kalpas by the Hindus, and so very graphically "cycle," ring or circle, by the Greeks, have any bearing upon, or any direct connection with, human life? Even exoteric philosophy explains that these perpetual circles of time are ever returning on themselves, periodically, and intelligently in Space and Eternity. There are "Cycles of matter" and there are "Cyces of Spiritual evolution." Racial, national, and individual cycles.

On its way upwards on the ascending arc, Evolution spiritualises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed; the result being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point—plus, every time, a new and superior degree in the states of consciousness.

"LOVE BEYOND THE GRAVE"

We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee,* as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time.

—H. P. B.

REMEMBERING THE EXPERIENCES OF THE EGO

TO many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences?" we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being only able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego,

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NOTE.—This article was first printed by Mr. Judge in the *Path* for June, 1890, and was reprinted in THEOSOPHY 48:443.

having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

—EUSEBIO URBAN

The best of men is like water;
  Water benefits all things
  And does not compete with them.
It dwells in (the lowly) places that all disdain—
  Wherein it comes near to the Tao.

—LAOTSE

letters • questions • comment

Who or what is it that experiences Kamaloka and Devachan?

A statement from Mr. Judge's *Notes on the Bhagavad-Gita* may give an approach to this question:

> "The one consciousness pierces up and down through all the states or planes of Being; and serves to uphold the memory—whether complete or incomplete—of each state's experiences.
>
> "Thus in waking life, *Sat* [the essential Being] experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In Sushupti—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen."

The "who" or "what" that "experiences" implies an awareness we readily identify as "consciousness"; yet Mr. Judge's use of the word here shows that it has more aspects than those we now connect with the physical body, and that, whatever the state, it is always consciousness that is experiencing.

The after-death states are said to be the effects or natural extensions of the individual cycles of consciousness we call life—"cycles" being, as one contemporary scientist recently put it, the storing and release of energy. In its long pilgrimage to gain "independent conscious existence" by self-induced and self-devised efforts, the reincarnating Ego creates for itself numerous habitations. The energies invested in these become the substance of the states of consciousness after death. Those pertaining entirely to the terrestrial consciousness of the Ego part with it soon after death. The idea that this really constitutes two deaths was traditional among ancient peoples. The brief sojourn of the soul in the region of Persephone or Kamaloka, before entering a state of bliss, was not a thing to be dreaded as a punishment, though it might seem so in the case of those whose lives had been full of wrongdoing. It was merely part of a natural process of purification undergone by the soul, through which the base elements of man's nature were separated out, to await, as Skandhas, the future reincarnation of the ego. H.P.B. says of this state in the *Key to Theosophy* (p. 99 fn.):

> Proserpina, or Persephone, stand here for post mortem Karma, which is said to regulate the separation of the lower from the higher "principles": the *Soul,* as *Nephesh,* the breath of animal life, which remains for a time in Kama-loka, from the higher compound *Ego,* which goes into the state of Devachan, or bliss.

Elsewhere in the *Key,* H.P.B. speaks of this separation:

> Here you have our doctrine, which shows man a *septenary* during life; a *quintile* just after death, in Kamaloka; and a threefold *Ego,* Spirit-Soul, and consciousness in *Devachan.* This separation, first in "the Meadows of Hades," as Plutarch calls the *Kama-loka,* then in Devachan, was part and parcel of the performances during the sacred Mysteries, when the candidates for initiation enacted the whole drama of death, and the resurrection as a glorified spirit, by which name we mean *Consciousness.*

She also reminds the reader that this process should be viewed, not as a fragmentation of man's being, but as the readjustment of the relationships between the various aspects of the man within Life as a whole, while the elements he has borrowed from nature are returned to their source. She says:

> But you must beware of the general error into which too many even of our Theosophists fall. Do not imagine that because man is called septenary, then *quintuple* and a triad, he is a compound of seven, five, or three *entities;* or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion. The "principles," as already said, save the body, the life, and the astral *eidolon,* all of which disperse at death, are simply *aspects* and *states of consciousness.* There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas,* the Mind-man or embodied Consciousness.

Having discarded the lower elements of his nature, the purely selfish and the most material, the inner man, it is said, clothes himself in the highest aspirations and unselfish thoughts that were part of the personality of the life just lived. These become, in the Devachanic dream, part of the assimilated experience of the Ego. For although they may be, strictly speaking, illusions as they appear in the mind of the Devachanee, devoid of the sorrow or frustration which accompanied them during life, in their essence these energies transcend space and time. As H.P.B. puts it, they have their "roots in eternity."

Further explaining what this separation of the lower nature from the higher means in the evolution of the inner man, she says:

> When it is stated that the "personality" dies with the body it does not state all. The body, which was only the objective symbol of Mr. A. or Mrs. B., fades away with all its material Skandhas, which are the visible expressions thereof. But all that which constituted during life the *spiritual* bundle of experiences, the noblest aspirations, undying affections, and *unselfish* nature of Mr. A. or Mrs. B. clings for the time of the Devachanic period to the Ego, which is identified with the spiritual portion of that terrestrial Entity, now passed away out of sight. The Actor is so imbued with the *role* just played by him that he dreams of it during the whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part. (184-85.)

Perhaps it could be said, then, that the states after death are the means by which the reincarnating ego divests itself of the various garments it has created for itself through the action of Karmic law. Having assimilated to itself whatever spiritual insight may be harvested from the experiences of the past life, the Ego reaches a point of the balancing of forces where, freed from all earthly desires, and perceiving the ultimate justice of what is and what is about to be, it is drawn back into incarnation to work out on earth the implications of that vision.

But, H.P.B. makes clear, the state of Devachan remains one of illusion, even though consisting of the best thoughts and aspirations conceived on earth; for these are *not* worked out in a condition where the contrasts are in terms of the conflicts of earth life, and where full consciousness is brought to bear and complete knowledge gained. Only those, she says, who have become adepts and Initiates are above the divine illusions of Devachan. Asked about the omniscience of the Spiritual Ego during the Devachanic life, she said:

> During that time it is latent and potential, because, first of all, the Spiritual Ego (the compound of Buddhi-Manas) *is not* the Higher SELF, which being one with the Universal Soul or Mind is alone omniscient; and, secondly, because Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life. It is omniscient only *potentially* in Devachan, and *de facto* exclusively in Nirvana, when the Ego is merged in the Universal

> Mind-Soul. Yet it rebecomes *quasi* omniscient during those hours on earth when certain abnormal conditions and physiological changes in the body make the *Ego* free from the trammels of matter.

We may conclude that the reincarnating Ego, "Manas, the Mind-man or embodied Consciousness," moves continually from one set of illusions to another: projected out of those which made up his terrestrial life, he falls under the dominion of others, of his choosing certainly, but not at his immediate will, until the time comes when he can command the high vision spoken of by Krishna during life. But it seems reasonable to think that these states, finally evolved by the inner man out of the necessities of his whole nature, and having their counterparts in the various states of sleeping and waking, are also the prototypes through which man may at last truly free himself from all illusions, replacing the behests of Nature with the controlled capacities of his own arduously acquired knowledge. H.P.B. suggests in "Dialogue on the Mysteries of the After Life" that we may come to understand how the ego moves through the states of life and death by studying the characteristics of the three states of sleep: "Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions."

Thus, real freedom is not to be found in a state high and remote from earthly bonds, but is, for human egos, only to be attained by acquiring knowledge, not simply of how things work, but of what they mean in the soul's terms.

THE APPLICATION OF THEOSOPHICAL THEORIES

By WILLIAM Q. JUDGE

THE mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature, to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma. Some people say, "yes, we believe in that," but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we are. Although they are said to be *above Karma,* this is only to be taken to mean that, having escaped from the wheel of Samsara (which means the wheel of life and death, or rebirths), and in that sense are above Karma, at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause, for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above this sublunary world, the adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas,* one of that bright host of beings of whose pleasure, glory and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas.* He then for a

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period of time which in its extent is incalculable, enjoys that condition—then what? Then he has to begin again low down in the scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular adept who thus fell, subject to the law of Karma?

There is in the Hindoo books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her. He went, and she rose up as usual. He sprang into the sea *behind her,* and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahma himself. Apply it then to the vegetable, animal and human kingdom alike.

Another law is that of Reincarnation. This not to be confined only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In that way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these

thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

The Inner Life

Those who follow the Path of true faith are not drawn away from their fellow men. One's fellow men are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man. He acts more knowingly than do the rest. He gets more from nature than they do, because he sees the whole and the aspects of the individuals that compose the whole. He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men may know these truths; for he knows that knowledge means the destruction of false faiths, hence of all the suffering and horrors of physical existence. Then, evolution will go on by leaps and bounds. Men will be extricated from the places to which they have consigned themselves, and move on without limit in a universe of infinite possibilities.

When all our false beliefs, our desires and passions, our likes and dislikes have fallen away from us like cast-off garments, and we have resumed that nature of us which is divine, then we shall be able to build a civilization as much higher than this as we can possibly imagine. For we cannot get away from the Karma of the race to which we belong, and those effects which have been produced by us together, we must surely work out together.

—Robert Crosbie

WESTERN OCCULTISM

A TRUE ascetic is one who cares not whether he eats or doesn't eat, or what he eats. The manner of his incoming or outgoing concerns him but little. That he may be able in every action consonant with human life to do the right thing, at the right time, and in the right way, is what concerns him all the time.

He would look to the spirit of the action, and acting as spirit whatever he did in any direction would be for the great end in view: the benefit of all beings of every grade.

How many of us have had other ideas? How many of us have considered that we may, by some practice or another, arrive at a stage far beyond our fellow-men?

The world to each of us is what we make it. What we get out of the world is what we put into it. We cannot get anything else. The world stands to us according to the quality of our attitude towards it, according to the ideas we hold in regard to it.

We may dismiss from our minds all ideas of semi-starvation, all ideas of becoming something ourselves. This last we ought to get deep in our hearts—a perception of the selfishness of becoming something ourselves, of gaining anything for ourselves.

The true effort is to do the best we can in every direction for the sake of all others. In so doing we *are* what the doing procures. We strive not to become; we strive to do. There is nothing selfish, nothing personal in that attitude and action.

The true ascetic is one who tries to get all the knowledge and all the power he possibly can, in order that he may lay these at the feet of his fellow-men and do them service.

There is nothing forbidden to him in the whole universe. With Saint Paul he will consider that now all things are lawful to him, but all things may not be expedient. He judges the necessity for any action from the need of the case in hand, and finds that his hand is not stayed in any direction by any rules whatever, or any ideas that may prevail among the men of his time.

True asceticism is not refraining from nor denying anything or anybody. It is the acceptance of all; the right use of all. For every-

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NOTE.—From the Sayings of Robert Crosbie.

thing in great nature of whatever kind has been produced by the beings in the world, and is a natural evolution—everything.

Where we have erred is in the improper use, the abuse of the very powers we all possess. The most sacred of all our powers have been sacrificed on the altar of selfishness. The true ascetic knows that.

Reincarnation

An argument in favor of a future life is the simple fact that we are alive now. Here we are, set in the midst of an infinity of time. It is impossible for us to imagine a limit to time. . . . If that is true, then the chances are infinitely against us that we should be alive at any specific time. But here we are. The only way to get rid of the infinity of chances which are against us is to assume that we are like time; that is, that we too are infinite.

This argument turns out to be a defense of immortality. Usually thinking about personal immortality takes this form—a human being is created somewhere near the time of his birth, finally he dies, and then he becomes immortal. The conception I am suggesting, however, is that in addition to living after this life is ended we have lived before it began. This is a logically necessary assumption, if one accepts the force of the argument in any measure. For since infinity is infinitely greater than any part of infinity, the chances of living during any part of eternity, say forever after birth, are infinitely against one. Thus the possibility that we have lived before this life is as good as the possibility that we will live after this life. But, it may be said, we have no memory of any former existence. True, and therefore, if one accepts the argument, one is forced into the conclusion that some means has operated to prevent memory of previous existences.

Perhaps this kind of thinking is going too far with speculation. This may be so, but I gain comfort by pondering the fact that we live now.

The consideration which weighs most heavily with me in my acceptance of a belief in a future life is that a universe in which personality—the most precious thing we know—is preserved is a more rational universe than one in which personality is destroyed. One of the fundamental assumptions of modern thought is that the universe is consistent, that it conforms to certain laws and resists caprice.

—J. Paul Williams

on the lookout

On Defining Sanity

"If sanity and insanity exist, how shall we know them?" This is the question that David Rosenhan considers in "On Being Sane in Insane Places" (*Science,* Jan. 19). To show how little we know about the answer, Dr. Rosenhan (who teaches psychology and law at Stanford) and seven helpers set up an exploratory program in which each one gained admission to a mental hospital (twelve hospitals in all) by describing identical false symptoms. The other information they gave about themselves and their backgrounds was strictly factual. Dr. Rosenhan tells why he made this study:

> However much we may be personally convinced that we can tell the normal from the abnormal, the evidence is simply not compelling. It is commonplace, for example, to read about murder trials wherein eminent psychiatrists for the prosecution disagree on the matter of the defendant's sanity. More generally, there are a great deal of conflicting data on the reliability, utility, and meaning of such terms as "sanity," "insanity," "mental illness," and "schizophrenia." Finally, as early as 1934, Benedict [Ruth Benedict, anthropologist] suggested that normality and abnormality are not universal. What is viewed as normal in one culture may be seen as quite aberrant in another. Thus, notions of normality and abnormality may not be quite as accurate as people believe they are.

Misleading Labels

Dr. Rosenhan questions neither the reality of mental illness nor the psychological suffering it causes. What he objects to is giving deviant behavior a label and then treating the patient as if he were the named disease. Today this view, though still widely held, is at least challenged in theory:

> From Bleuler, through Kretchmer, through the formulators of the recently revised *Diagnostic and Statistical Manual* of the American Psychiatric Association, the belief has been strong that patients present symptoms, that those symptoms can be categorized, and, implicitly, that the sane are distinguishable from the insane. More recently, however, this belief has been

questioned. Based in part on theoretical and anthropological considerations, but also on philosophical, legal, and therapeutic ones, the view has grown that psychological categorization of mental illness is useless at best and downright harmful, misleading, and pejorative at worst. Psychiatric diagnoses, in this view, are in the minds of the observers and are not valid summaries of characteristics displayed by the observed.

Indifferent Doctors

Once labeled, the volunteers found that all behavior is assumed by the staff to originate within the patient as a result of his disorder, never in the environment that surrounds him. One kindly nurse remarked to a pseudo-patient found pacing the hospital corridors, "Nervous, Mr. X?" "No, bored," was the unnoticed reply.

Dr. Rosenhan gives another example of this professional prejudice, which leads to malpractice:

> One psychiatrist pointed to a group of patients who were sitting outside the cafeteria entrance half an hour before lunchtime. To a group of young residents he indicated that such behavior was characteristic of the oral-acquisitive nature of the syndrome. It seemed not to occur to him that there were very few things to anticipate in a psychiatric hospital besides eating.

Detailing the treatment the "pseudo-patients" received—and observed—ranging from indifference and neglect to open abuse, Dr. Rosenhan notes that other, bona fide, patients often recognized the normality of the volunteers, although their really normal behavior, in these somewhat oppressive circumstances went unnoticed by staff members.

Admission of Uncertainty

The need Dr. Rosenhan is stressing, apart from the obvious, more general need for better conditions and more humane treatment, is for a view of insanity more consistent with man's nature as a continuing and evolving entity than as merely a bundle of complex reactions. The author is clear about what the first step should be:

> We seem unable to acknowledge that we simply don't know. The needs for diagnosis and remediation of behavioral and emotional problems are enormous. But rather than acknowledge that we are just embarking on understanding, we continue to label patients "schizophrenic," "manic-depressive," and "insane," as if in those words we had captured the essence of un-

> derstanding. The facts of the matter are that we have known for a long time that diagnoses are often not useful or reliable, but we have nevertheless continued to use them. We now know that we cannot distinguish insanity from sanity.

A Spreading Recognition

Though the results of Dr. Rosenhan's experiment are a dramatic demonstration of the inadequate perspective on mental illness provided by our culture, it is by no means the first such criticism. Julian Silverman said in *Psychology Today* for September, 1970, that even severe mental disturbance has been recognized by a handful of men for some time as sometimes having positive therapeutic value. He quotes Anton Boisen on acute schizophrenic reactions:

> [They are] not in themselves evils but problem-solving experiences. They are attempts at reorganization in which the entire personality, to its bottom-most depths, is aroused and its forces marshaled to meet the danger of personal failure and isolation. . . . The acute disturbances tend either to make or break. They send the patient to the back wards, there to remain as a hopeless wreck, or they may send him back to the community in better shape than he had been for years.

Dr. Silverman also mentions that some societies have given this fact cultural recognition by affording such afflicted persons protection and care during their ordeal, rather than regarding them as outcasts. (Lookout, November, 1970.)

Socio-Cultural Reform

There are signs that efforts are being made that may clear the way for more enlightened treatment of the mentally disturbed. Dr. James M. Stubblebine, mental health chief of California's state health care programs, who described Rosenhan's article as "temperate, reasonable, and accurate," is phasing out most of California's State hospitals in favor of community mental health programs, according to David Perlman's report in *Saturday Review* (Feb. 24). It is hard to predict where this change will lead, or whether field workers will actually reflect the more open attitude urged by Rosenhan. But Dr. Stubblebine's change in policy holds out the possibility of helping many people to cope with the stresses in their lives without confinement in institutions that are isolated from reality. Such changes in attitude and policy seem in line with

H.P.B.'s suggestion that the transitions of this period of history would require wide-spread psychological adjustments.

Inner Depths

In his latest book, *Where the Wasteland Ends,* Theodore Roszak devotes a section to a discussion of dreams. He finds the act of dreaming itself evidence that an inner life of deeper dimensions is the birthright of every man. Our neglect of this inner consciousness, he asserts, renders us so susceptible to the dreary confinement of perception which William Blake called "single vision." He says:

> What is most important about consciousness is that which remains *unconscious* at the core of the mind, subliminally shaping our powers of perception and intellection, screening, filtering, censoring without making its presence known. This is the level at which society most decisively governs the psyche, and the only level at which a discussion of consciousness has significance. Until we realize, at least dimly, what portions of our personality lie buried, forgotten, perhaps ruined in this submerged quarter of the mind, there is no chance of challenging the official reality.

Mr. Roszak goes on to explain why the "official reality" that occupies most of our waking thought is unsatisfactory:

> The universe of single vision, the orthodox consciousness in which most of us reside most of the time and especially when we are being most "wide awake" and "realistic," is very cramped quarters, by no means various and spacious enough to let us grow to full human size. But how to convince people that their totality is less than the whole? How to awaken them to limits within a universe they regard as infinite?

Riches of Dream

Because there is little in our culture to encourage the study of dreams, most people do not reflect on the possible meanings of this state of consciousness, even though it is known to be a universal experience, as Mr. Roszak shows:

> Last night, as on all the nights of your life, you dreamed much and magnificently, moving in an alternative reality of your own invention whose imaginative magnitude (for all you know) may have rivaled the creations of Homer and Shakespeare. Yet there are many people who would insist that their nights were wholly dreamless, if there did not exist behavioral evidence—electronically calibrated and recorded—to show them

> otherwise. Strange, is it not, that even in such matters, we should need to invoke the authority of experts . . . as if our very dreams were not our own?

Of the state beyond dreaming, he has this to say:

> As for the abyss which lies beyond the edge of dreams, that interlude of the dark mind we call sleep—how do you look back upon it now? As a succession of empty holes punctuating your life with lost time? Do you give it any thought at all, this daily retreat to oblivion? Perhaps you assume—"simply"—that you pass through this eclipse of ordinary consciousness only because of some obvious form of physical fatigue. If that were so, then sleep could well be viewed as a bothersome necessity imposed by the limitations of our organism, a flaw we must surely repair when we know better how to manipulate the chemistry of the body.

Key to Mysteries

Mr. Roszak goes on to describe how, in the spurious security of single vision, we reduce the function of sleep to mere relaxation or a state of *un*consciousness, and upon awakening, we relegate the experience of other states to unreality:

> Responsibility, ambition, decision are upon us at once, monopolizing our attention. While behind us, dotted here and there with dream images like failing embers, the dark mind is fast becoming an undifferentiated waste where we discern nothing that resembles knowledge or achievement.

Mr. Roszak's interest in dreams is not for their potential as revelations about the inner psyche primarily, or even for their suggestion of the existence of "another world." He is concerned with the *fact* of dreaming as an important key to the spiritual relevance of our waking lives.

Beneath the Surface

He describes this ever-present witness to another order of reality in terms of what he feels to be its urgent significance:

> In the supreme images of art, as in our dreams, there is the same sense of a world bordering on transparency: images, situations, people, adventures that want to reveal more than lies on the surface of things. Is that not what we mean when we call something "dreamlike" . . . that there is an eerie *unreality* to the appearances immediately before us? So in our dreams, the reality is not in the appearances, but behind them. The dream invites us *into* the experience, would have us *penetrate*, enter, be

> lost, be still, and at last (here is the heart of it) annihilate time. And we *do* enter, and we *do* become lost, and time *does* stop . . . and that might be the knowledge of eternity. But for us the experience is censored. We recall it only as the blank stupor called sleep, because the waking mind's time is, ideally and of necessity in our artificial environment, clock time and will not be made plastic or suffer annihilation.

Poetic State?

> It is the physicist's time we march to, time as time would be if there were no living thing to transform existence into experience; time such as machines can measure out in the lockstep of equal and abstract measures. . . .
>
> So, then it is not any particular dream content that is most significantly repressed by the waking mind, but *dreaming itself* as an uncompromised, essentially poetic mode of experiencing. It is just this lawless defiance of literalness and necessity that the intolerant waking mind rejects; for here is the dark mind thrusting forward a rival Reality Principle, and, in the course of each night's adventures, gaining our acquiescence. Psychiatry has learned to salvage this and that from the rich contents of the dream. But until it integrates the dream as medium of experience into our lives, it has not reconciled the antagonism that divides the soul most radically, that between the contending realities of the waking and dark minds.

Psycho-Dynamics of Dream

Ample corroboration for according dreams this kind of importance may be also found in the Theosophical philosophy. Their metaphysical explanation is given in H.P.B.'s section on dreams in the *Transactions of the Blavatsky Lodge,* while practical applications are found in numerous articles by Mr. Judge.

Burden of Choice

In *Saturday Review* (Nov. 11, 1972), Paul Ylvisaker, dean of the Harvard Graduate School of Education, attempts to isolate the qualities necessary to a regeneration of education. The first step, he suggests, would be to accept the fact that there is no traditional formula, no easy solution, or "crash program" that can possibly substitute for the painstaking and imaginative learning of the new relationships that are required. Education for a rapidly changing world must, he believes, foster a creative individualism nourished by the diversity of modern life. He observes:

> The central reality of our modern condition is the burden of choice and survival that it places on the individual. Like it or not, we travel alone—increasingly so, as the ties of family, clan, and neighborhood are dissolved in the chemistry of a mass and mobile society. It takes incredible effort and sensitivity to prepare children (and adults) for the rigor, perplexity, and loneliness of today's life-style.

No Retreat

In view of this, the author believes that a realistic environment for the school as an institution must avoid being either a "comfortable social preserve" or the counterpart to the "jungle of urban neglect." He says further:

> They should not be the place where other people for other purposes wage severe battles in the name of law and order. They also should not be a place where kids sense there is a double reality: a supposedly united nation but actually a deeply divided society, a nation prattling peace but making war. Schools certainly should not be a place where kids are told, by political default, scholarly inference, and the sordid circumstances around them that what happens in education doesn't matter.

On the other hand, Dr. Ylvisaker does not think the schools can become a constructive force in modern society unless there is a reordering of social values and social structures both inside and outside the schools—in short, unless those involved are prepared to be honest with themselves and with their students. He sums up:

> Integration—living readily with differences but keeping one's own integrity—is clearly the hallmark of an effective education for our times. There is no magic formula for that kind of integration. But there can be no retreat from it. It has to do with more than race and class. It has to do with the entire range of America's diversity and the diversity each of us feels within himself. In the vernacular it means getting ourselves together.

Need for Community

The key to a viable educational system, according to Dr. Ylvisaker, is in reviving communities, not merely in structure, but as a complex of productive interrelationships—"communities of neighborhood scale, mixed in race and income, with a bundle of built-in services ranging from security to health and infant care." Of the still new and faltering efforts to build new towns and revitalize old neighborhoods he observes:

> However primitive these efforts and statements may be, they are saying something that needs to be said, that education has to be intimately related to family and community and to the range of services essential to the growth of "whole" people and healthy living environments, including personal security.

By contrast, he describes the rigidity of the educational establishment as "medieval in its origins, feudal in its structure, guild-like and alien to the consumer in its instinctive responses. And the more it opens its services to mass consumption, the more its folkways are exposed to a paying public emboldened to ask harder and harder questions."

The Hour of Individual Responsibility

Dr. Ylivsaker's goal is a revised scale of values that will regard learning as an integral part of community living: "the most lasting and revered endeavor the community can engage in—a means of fulfillment and a noble end in itself."

The author's emphasis on a solution that is not conceived in terms of some plan, old or new, but is the outgrowth of reliance on honesty, imagination, and perseverance in human relationships reflects the point of view of a *Path* editorial in which Mr. Judge expressed the opinion that the time had come for men to take up the responsibility for their own evolution and to ask questions and learn the answers for themselves.

Ecological Balances

In a letter to *Science* (Sept. 29, 1972), R. A. Horne points out that the adverse effect of pollutants on the environment (except for man-made ones, alien to nature), cannot be corrected simply by eliminating the offending substance. He suggests that the trouble comes from the loss of balance between elements that in themselves are essential to the biosystems on which we depend for survival. He says:

> While large concentrations are injurious, trace concentrations can be necessary for life. The "toxic" heavy metals, vanadium, iron, manganese, cobalt, nickel, copper, zinc, and perhaps arsenic, tin, and lead are all necessary for life. Another highly publicized example is fluoride ion—small amounts reduce tooth decay, larger amounts cause tooth mottling, and in massive amounts it is the major ingredient of some rodent poisons . . . We must be careful in "cleaning up" environmental situations, for we may precipitate more biological and ecological damage

by removing a vital "pollutant" below a critical level than might result from a moderate excess of the same pollutant.

Both Life-giving and Death-giving

H.P.B. indicates in *The Secret Doctrine* that some of the most highly poisonous substances are so only in certain relationships with other forms of matter. When conditions are altered, their functions change also. The philosophic explanation for this lies in the underlying unity of all compounds:

> Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. (I, 261.)

Nature's Destroyers

To illustrate, she draws on the researches of Pasteur, who found that many lower forms of life, such as some bacteria, do not need air to thrive: (I, 249 fn.)

> They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them *Aerobes,* living on the tissues of our matter when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science "dead matter"), and *Anærobes.* The one kind binds oxygen, and contributes vastly to the destruction of animal life and vegetable tissues, furnishing to the atmosphere materials which enter later on into the constitution of other organisms; the other destroys, or rather annihilates finally, the so-called organic substance; ultimate decay being impossible without their participation.